The Bombay Guardian.

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WEEKLY REVIEW.

—We have placed in our Epitome an extract from the *Bombay Gazette*, regarding the Feast of Our Lady held last Sunday at Bandora. The worst enemy of Christianity could not have devised any greater degradation for it, than is brought to view in this description. If the object had been to show the heathenism of Popery, it could not have been more effectually shown. Some may be ready to suggest that if God had given men a religion he never would have suffered it to be so fearfully corrupted. But analogy does not bear out this view. Conscience is from God; yet we often find it so sadly depraved that men are urged by it to commit the most abominable deeds. God has made man a free agent, limited only as to the period during which he is allowed to have his own way; nor was there ever in this world anything so holy or divine that men have not laid hold upon it to bring it down to the sphere of their own depravity. Happily, Christianity exists in the uncorrupted word, condemning and disclaiming all that conform not to her requirements. We regret to say that there are those at Bandora who, belonging to the Church of England (they would not call themselves Protestants) yet show their sympathy with the Church of Rome by attending her services. Can such a scene as that described by our contemporary, fail to open their eyes?

—The late Prosunno Coomar Tagore has left £30,000 for a Law Professorship, 10,000 to a Hospital, £10,000 to another charity, and £2,100 *a year* to the family idol! What a striking illustration of the inability of mere secular enlightenment to disabuse the mind of superstition. The bequests altogether amounted to £100,000. His son, Mr. Tagore of the Civil Service, was disinherited when he became a Christian.

—At a meeting of 'the admirers and pupils' of Sir Alexander Grant to arrange for a testimonial to be presented to him, one of the speakers referred to his encouragement of vernacular literature, instancing the fact that he had agreed to purchase for the Department 2,000 copies of an edition of Tukaram's *Abhangs*, now in the Press. The *Indian Reformer* asks if it be intended that the students of Government schools and colleges should become *Haridases* (devotees of Vishnu) and go from pagoda to pagoda with the *tal* and *vina* in hand 'preaching the questionable morality and religion propounded by the so-called Hindu saint.' The Department would no doubt be shocked by the suggestion that it should pay for an edition of Dr. Mitchell's Marathi "Account of Tukaram," but it seems to us that such an expenditure would be much more creditable, and be no greater divergence from the rule of non-interference in religion. We suppose the statement made that the edition of Tukaram's Poems is to cost the Educational Department about Rs. 25,000, is an exaggeration.—P. S. It appears not.

—Henry Wright, Henry Gott and the bottle, inhabited a bungalow on the G. I. P. Railway Contract No. 19, on the S. E. extension. The first was an Inspector, the second a sub-contractor. The first shot the other dead. Wright was found by Mr. Bray, the Contractor's Agent, asleep, the bottle by his side, in the veranda; Gott, dead in the house. When the guilty man was interrogated, he acknowledged having shot him, because Gott did not do his work when ordered. Wright has been found guilty by the High Court of culpable homicide not amounting to murder, the jury strongly recommending him to mercy. The prisoner's advocate tried to make it appear that the gun had been accidentally discharged; laying stress upon the fact that the two had been friends for years.

"If such an awful accident did happen, prisoner would have done just what he did do, and would have ordered Lazarus to write to Mr. Bray. He (the learned counsel) asked the jury whether this sending for Mr. Bray was the act of a murderer, whether a man who had just committed a fiendish and cold-blooded murder, almost before the flash by which the deed was done had passed from before his eyes, would, on the instant, send for those who would secure him as a murderer? Surely no man in his senses would have acted in such a manner."

No man in his senses would; but the bottle had probably made away with the senses of Wright. The presiding judge truly remarked:

"If a man voluntarily deprived himself of his senses he was as responsible for his acts as the most sober person; and the law inferred intention from the voluntary act of the man."

—Mr. Kursondas Mooljee, who has been *discasted* since his return from Europe some years ago, has, it appears, been received into caste in Rajkote where he now holds a Government appointment. It does not appear that he was asked to perform any *prayaschit*; the Rajkotians simply ignored the action of the Bombay Banyans, and invited him to an entertainment where he met 2,000 of that caste and ate with them. The *Mitrodaya* contrasts their conduct with that of the Bombay "Reformers" who stood aloof and would not eat with him.

—The *Madras Churchman* edifies its readers with the following suggestive reminiscence:

"We once visited one of the Roman Vicars Apostolic after he had been celebrating a Pontifical High Mass. We may inform our readers that at this function a Bishop has to wear—1, a violet silk Cassock, 2, the Amice, 3, the Alb, 4, the Tunicle, 5, the Dalmatic, 6, A Chasuble, besides which he wears the Stole round his neck. We remarked to his Lordship that he must have felt it very warm whilst Pontifying, and his reply was, "Yes, I did indeed, but I thought 'as *my* Lord sweated for me, can I refuse to sweat for His sake?'" The moral of this answer cannot be mistaken.

If one of the disciples to whom our Lord said 'Neither have two coats apiece,' had overheard this Roman Vicar Apostolic, he would have marvelled a little at this example of 'sweating for Christ.' It is a pity, at all events, that a *Protestant* had not been present at this interview to protest against such a caricature of Christianity as is implied in the Vicar's words and the hearer's admiration.

—Some people in England are speaking of the Abyssinian Expedition as "a picnic under difficulties." Would that wars could generally be so described. The critics are perhaps unhappy because the lives of a few thousand Englishman were not sacrificed. The most succesful war, in our opinion, is that which accomplishes its object with the least loss of life.

—The last twelve months have been remarkable for the number of extraordinary natural convulsions reported from different parts of the world. We have just received news by telegraph, of earthquakes in Ecuador and Peru by which several towns have been destroyed, 22,000 persons killed, and property of a vast amount sacrificed. The value of the property destroyed is stated to be 300 millions of dollars, or 60 millions sterling; but this is simply incredible. A cipher at least has been added.

The following is an extract from the Minutes of the Bombay Missionary Conference, June 1st 1868:

"With reference to the course to be pursued when persons who have been members of a Mission Church, or candidates for admission, apply to another Mission for occupation, it was thought by the Conference that there should be communication with the missionary or pastor under whom the applicants had previously been, before receiving him."

The Secretary of the Conference, (Mr. Bowen) will be happy to receive from missionaries not members of the Conference, an expression of opinion with regard to the principle embodied in the above extract.

In February next, if spared, the Rev. Dr. Wilson will celebrate the fortieth anniversary of his arrival in India, and will perhaps do it by presiding at the dedication of the handsome edifice now in course of erection in Ambrolie, for the use of the Native Church. In the important movements and changes that have taken place in Western India since his arrival there is no one among us who has taken a more prominent part. A faithful account of his work as a missionary, educationist, writer, orientalist, adviser of Government, and in fact in every capacity in which his varied talents and unwearied activity, found expression, would be the history of Bombay. We are not surprised that a desire should have been felt to commemmorate the approaching anniversary of his arrival, by a testimonial conveying to him congratulations and friendly assurances of all classes of the community. A sub-Committee of European

and Native gentlemen has been appointed for the carrying out of this object. In his reply to the letter of this Committee, Dr. Wilson has suggested the foundation of a Philological Lectureship in connection with the University of Bombay. At a later period we shall hope to refer to this matter again.

A CORRESPONDENT of ours was asking help the other day to build a school for the Dheds at Anund, near Borsad, for the reason that they could not get admission to the Government School; and at the same time expressed the hope that Government would give half the cost. The *Times of India* expresses the hope that Government will not, as the Dhed School would be a caste school, and Government have distinctly pronounced against the recognition of Caste in their schools; and our contemporary extracts a paragraph from Major Dodd's Report for the Central Provinces, to show that Mahars attend the Government Schools in the Bhundara district.

The writer in the *Times of India* has traveled very far to find this instance. It would have been more to the point if he had brought evidence that in the Government schools of this presidency, low-caste boys are actually admitted. It is true that Government have disclaimed the principle that low caste boys are to be excluded from their schools. So they have disclaimed the prohibition of widow remarriage; but such remarriage is as effectually prohibited as though Government had never legislated on the subject; the evil having its origin and sustenance in the caste-feeling, which knows how to get its laws executed quite independently of Government. If any influential person will take the trouble of fighting a battle, he will possibly be able to get Dhed boys introduced into a Government school; it will still be a question how long they would remain there; and the simple statement that a battle must be fought in every instance, shows that there will be an infinitesimally small number of Government schools in the Presidency, where low-caste boys will have admittance. Is the number of such one per cent in this presidency?

The Dhed school at Anund would not be a Caste-school. We presume that boys of no Caste will be excluded.

WE have received a letter from a Native Christian calling attention to a recent Police case in which a Catechist, one who had been expecting ordination, was fined Rs. 15 for having assaulted another Native Christian, and in which testimony was brought to show that the Catechist had been for a while suspended from church privileges 'for drunkenness in church and bad conduct while conducting service.' We sympathize with our correspondent in the indignation and grief expressed by him, because of the reproach thus brought upon the whole body of Native Christians. There is nothing of higher importance than that the little body of Native Christians should so walk as to commend the religion which they profess to the consciences of those around them; this is of far higher importance than the multiplication of converts; for the entire future of India is bound up in the question, Is the Christianity of our day able to give to India the example of a pure church, a church like that of Philadelphia described in Rev. III. And the Native Christians are entitled to expect that missionaries will go hand in hand with them in this endeavour, exercising great caution in the admission of church members and in appointments to church offices. And we would especially lift a warning voice with regard to the necessity of total abstinence. The fact that gentlemen occupying a position in society which they value as much as the Hindoo does his caste, are able to keep from all excesses that would jeopardize that position, is not a reason that justifies the use of strong drink by Native Christians, to whom that use is a novelty, and who have not as a rule been educated in the habit of self-control. There is no class in the community less disposed to indulge in drink, than the class of sincere Native Christians; the practice of total abstinence, if regarded as a part of their duty as Native Christians, would not be felt in the least as a hardship. We earnestly wish that all missionaries and all Europeans who are in any way connected with the Native Church, would do their best by example and instruction to make it an abstaining church.

WITH reference to the question of A. C. we remark that in the New Testament polytheists are called atheists (Ephes. II. 12. *Greek*) for the reason that they have not the knowledge of the true God. Those who believe in the God who is revealed in the Bible, will think the expression applicable to those who do not believe in a God that invites prayer. In the common acceptation of the word, as indicating one who does not believe that the universe had any creator, the person described by our correspondent may justly deny that the epithet 'atheist' is applicable to him.

One that believes in a Moral Governor of the universe who has written an indelible and unequivocal law for his guidance in the heart of man, must surely be aware that there is nothing more indelibly and unequivocally written in the hearts of all mankind, of whatever climate, tribe or culture, than the law that bids man worship his Creator and seek his help. He will find it hard to convince men that they know not and never have known such a law. He might as well undertake to prove to them that they do not know and never have known any distinction between right and wrong. If our correspondent has made the discovery that it derogates from the dignity of God to address him in prayer, he should treat it as a discovery and not try to persuade us that we have always known it and acted upon it. If there is any one opinion which requires, more than another, a revelation from God to assure us that it is the truth, it surely must be an opinion that runs so violently counter to the 'indelible and unmistakeable law' which God has written for our guidance in our heart.

We need not say that we entirely differ from our correspondent, if he holds the opinion expressed, and that we do not think he honors God by describing him as One who is insulted by prayer. We believe that God is love; that his object in creation is the communication of happiness; that certain orders of being capable of knowing and communing with Him, have been created, and that these attain to the end of their existence, only as they know him and commune with him; and that, in order to this blissful and elevated communion God has bestowed upon men and angels the exalted privilege of prayer. Men may despise this privilege and live without God in the world, but in doing so they fling away the ladder by which they might ascend in the scale of being and become more and more assimilated to God himself.

There are a great many unworthy and God-dishonoring conceptions of prayer prevalent among men; the impulse to pray is often perverted by corrupt and groveling desires; and it is probable that our correspondent may have been led to the opinion he expresses, by noticing these rather than by considering what prayer was designed to be, by Him who gave the impulse.

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SATURDAY, SEPTEMBER 19, 1868.

THE ROOT OF ALL EVIL.

AN inspired apostle has told us that 'the love of money is the root of all evil.' Very many in these days think there is a good deal to be said on the other side. It seems to them that the love of money is the root of much that is good. For to what but the love of money, the keen desire to obtain wealth, do we owe the extraordinary mental and physical activity that characterizes this age? What but this has given such an impulse to commerce, manufacture, art? What else has given birth to most of the remarkable inventions of this century? Survey the countless respects in which life in the 19th century differs from the life of the 15th; the facilities, comforts, luxuries, embellishments that cluster around even the life of the humblest in Europe; and is not the root of all to be found mainly in the love of money? Yes; we admit it; it is this which has so stimulated the energies of men, and which at this very moment is keeping those energies at a high pressure; and we admit also that many signal blessings have been obtained for mankind under the influence of desires that related far more to the acquisition of wealth than to any thing else. Yet we accept of the apostle's dictum, and are sure that the love of money is the root of all evil.

The earth, we are told, is full of the goodness of the Lord. Many of the desirable things with which he has filled the earth, are obvious and can be obtained without much exertion; others are more or less withdrawn from common gaze, and need to be sought with much sagacity and patient industry; and some are only discoverable after the experience of ages has brought men into a position to discern them. Creation was accomplished long ago, and man brought upon the scene to take knowledge of and possession of the riches of creation; but after 6,000 years he finds a great deal that he never before dreamed of. All that modern science has brought to light; our marvellous inventions; our steam engines, telegraphs, photographs, anesthetic substances, &c. &c., these were from the beginning, waiting for man's recognition and appropriation. At last we owe it to the thirst for wealth that men's minds have been awakened to the discovery of them. Shall we not attribute to that cupidity the benefits that have followed from these trophies of our age, and so overturn the apostolic declaration? No. The things are of God; He may accomplish by means of them whatever ameliorations he meant that they should confer; but the way in which men have gone to work to obtain them, is certainly offensive to him, and we do not doubt that the ultimate consequences

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of our covetousness will cover the principle with everlasting shame and contempt.

This matter deserves to be carefully considered; for one of the favorite dogmas of the day, is that the world is as God would have it, and that the constitution and course of human society reveal to us the thoughts of God, the plan of God. The world is, *on the whole*, as God would have it. Men may sin and err and play the fool; but no matter, they are unitedly working out God's will. God reigns; and the progress of human events shows us simply the gradual fulfilment of his decrees.

This is not Scripture. The Bible would have us pray 'Thy kingdom come;' it teaches that the world is ruled by the god of this world; that God's will is not done on this earth; that the condition of society shows us how terribly man has marred the plan of God. The plan of God is that men should love him with all their heart, and their neighbour as himself. That the love of humanity should awaken our energies and constrains us to do all we can to ameliorate the condition of men. This is the principle which, on God's plan, would have created a spirit of enterprize, and given to commerce, art, manufacture, a development grander than that which we now witness. The fact that this principle fails to operate with man, and that nothing but a selfish desire for wealth can supply the stimulus he needs, simply shows how completely he is alienated from God, and what havoc sin has made of the plans of God. God will know how to overrule to his own glory, the aberrations of man; but this he will do by letting man reap the fruit of his own doings. A more frightful mistake it is impossible to make than that of imagining it our duty to say not Thy kingdom come, but—Thy kingdom is.

A good man has money which he wishes to employ in some way that shall conduce to the welfare of his fellow-men. He resolves, let us say, to found an educational institution where those who would otherwise be debarred from these advantages, may, generation after generation, come and obtain an education that will fit them to be useful to their fellow-men. Now the world being what it is, from the moment when this purpose is divulged, onward through all time there will be a continual struggle on the part of selfish men to get and engross for themselves the use of these funds, cutting them off from those for whom they were designed. There are in England 3,000 endowed schools, some of them enjoying princely revenues, and most of them possessing means which, if fairly distributed, would be an immense assistance and encouragement to poorer scholars. The inquiries of the recent Commission have brought to light almost incredible abuses.

"At Bosworth, where the school has an income of £792 a year, the headmaster taught three boarders and no others, and the under-master only attended when he chose. At Thame (income £300) there were two masters and one boy in the school. Reading had three scholars. At Whitgifts's Hospital, Croydon, the master told Mr. Fearon that no pupils at all had attended the school during the thirty odd years that he had been master. At Botesdale there were six pupils whom the master sent to a private school at his own expense, and lived in the school-house without doing any work whatever. This had gone on for 40 years. Similar arrangements existed elsewhere. In two schools the masters were very deaf; in another he was almost helpless from paralysis. In many intances the school-masters held appointments which prevented them giving due time to the discharge of their proper duties."

Here we see how the love of money like a great dragon stands ever ready to devour the bread that is thrown to the poor. In how many instances are those who profess to be the agents of the benevolent in assisting the poor, the sick, the decrepid, the blind &c., in poor houses and hospitals, only so many tyrants, poisoning all the good that passes through their hands and fattening upon what they cruelly withhold. Yet we are asked to believe that society is on the whole what God would have it to be, and that our ways are His, our plan of life His plan!

HOMILIES FOR THE TIMES.—XLV.

"*Christ in you, the hope of glory.*" Col. I. 27.

There was in Christ the abiding consciousness of power. There was, it is true, a perfect appreciation of his limitedness as a man. 'I can of mine own self do nothing; why callest thou me good? of that day and hour knoweth no man, no, not the Son of man.' But there was along with this the consciousness of a divine all-sufficiency ever waiting upon him. By this he was armed against the disturbing elements of life; against contingencies, vicissitudes, sudden requisitions; against interferences and disappointments; against cares and anxieties. The work which he had come into the world to do, was of unparallelled importance and responsibleness; how could any finite nature, how could even *his* finite nature bear up against the thought of an enterprize that involved the destinies of all mankind, in such a way that a single misstep would have compromised every thing and taken away the bow from our heavens? What shall become of the elasticity of his nature? his naturalness? the freedom of his spirit? All this is ordinarily crushed out by the sense of a mighty responsibility. He bore up the pillars of this world under such conditions that the slightest inadvertance would have brought universal havoc upon us, yet he moved among men so freely, serenely, unhastingly, as though his work were already done. There was never a peace surpassing his; and, when we hear him saying, My peace I leave unto you, we know that it is a perfect peace he bequeaths us. My Father, he says, hath not left me alone, for I do always those things that please him. He was sure that divine power and wisdom would never fail him; and the fact that they were allied with a human nature having the power of choice, liable to be addressed by the tempter, compassed about by infirmity, and that through such a nature they were to find their exhibition and work out that stupendous result, the salvation of a world, *might* have appalled Jesus, and shaken him from his equanimity. But there was nothing of the kind witnessed. Not the shadow of a doubt passed over his mind. He abode in the consciousness of a never-failing power and wisdom, shaping, controlling, disposing all. He had to meet the contradiction of sinners, the arguments of subtle men, and to answer them in assemblies constituted of those who had been trained in the school of his enemies, with whom traditional falsehood was unimpeachable truth: yet his spirit remained unclouded by anxiety.

Thus would he now be found in his representatives. The words what thou hast given me I have given them. He makes over to us the promises addressed to him by the Father. He is with us always even unto the end of the world. He is made of God unto us wisdom and righteousness and sanctification and redemption. It is for us too to abide in the consciousness of a divine power present with us individually, a divine wisdom, an all-sufficiency working in us to will and to do of the good pleasure of God, and working without us so that nothing shall have power to harm us or bewilder us. It is our privilege to have the peace of God which passeth all understanding; to find Christ's own rest; by realizing our union to One who is Almighty, and who knows how to interweave the threads of his own divine wisdom and grace and glory with the filaments of our human will and thought and desire. My burden is easy, let it be yours, he says. We take it, and are appalled for a moment by the magnitude of the responsibilities we thus assume; who is equal to all this, we exclaim; a life of perfect purity, truth, fidelity, godliness, unselfishness, who, with a nature like ours, can think for a moment of living such a life? But Christ says, My burden is easy, fear not to take it, for I am with thee and it is my burden as well as thine; I am with thee in all thy responsibilities; my will shall unite itself to thine, my thoughts shall guide thine, my wisdom shall not fail thee, I am thy strength. Then we discover how peace and responsibility can live together even in these natures of ours.

Excitement generally implies an indistinct consciousness of strength. We must rise above this. Our vocation is unalterably sublime; but the faith which unites us to Christ assures us that we shall be equal to all the tasks and all the trials that may occur, and indues us with a composedness, a tranquillity, a peace that testify to Him who is with us. He gives his Holy Spirit to them that ask him; and this is the Spirit that dwelt in Christ. There is a quietism that can only maintain itself at a distance from all disturbing influences; that thinks it duty to let go all duty that makes a great demand upon our energy; but the peace of Christ is some thing very different. He teaches us to consecrate all our powers and energies to God; but he gives us peace by showing that his powers and energies are linked to ours.

When we have disposed of the sorrow that is connected with the sense of disproportion between our strength and the work given us to do, we have disposed of the worst half of our sorrows; and this we may do by abiding in Christ as the branch abideth in the vine. The sin-ruled heart is like a branch severed from the tree, with obligations to bring forth fruit, and without a stem to purvey to it the alimentary juices of the earth. Once united to the true Vine, we of his fulness receive, grace for grace. He that is with us is greater than he who is in the world. The Christian is not to seek, like a knight-errant, opportunities of exhibiting his powers; he has but to abide in Christ; be led by the Spirit; and do with might and with contentedness what his hand findeth to do, however seemingly humble and unimportant it may be. If Luther had not learned to perform with faith and energy the unobserved minutiæ of a Christian life, he would not have been the observed of all at Worms. Christ is our strength only so far as he is our wisdom. Paul could do all things through Christ, because he could suffer all things; he had learned how to be abased as well as how to abound. It is in the consciousness of his love that we get the consciousness of his power; enriched by that love, it is impossible that we should yield to the world's attractions, or find pleasure in any but a Christ-like life.

Notes from an Interleaved Bible.

Psalm xl. 17. The Lord thinketh upon me. How much foolish solicitude there is as to what this one or that one may think of me, of my doings, accomplishments, sayings, &c. &c. Happy the heart that is not choked by this sort of rubbish. The true cure for this is in the realization of the fact that God thinketh upon me. As parents think about their children, keep in mind their condition and their need, so God thinketh upon us. The thing is to realize it when our expectations are disappointed. Mary and Martha found it hard to believe that Christ thought upon them, when they saw Lazarus die, when they saw him buried, and when three more days went by.

xli. 1. Men find fault with the constitution of the world, the allotments of Providence, the amount of suffering and need, the disparity of conditions, attributing all this to God. But God has abundantly provided for all needs. Blessed is he that considereth the poor. Here God proclaims that the highest reward shall be bestowed on those who consider the poor; even his own favor. Wealth is given to the rich that they may care for the poor as their own children; but they embezzle it and turn round and make disparaging remarks about the constitution of things. We are not to trace the divine constitution in things as they are, but in the laws given us in God's word. The laws of nature look to and wait for the laws of revelation. First let men obey the laws of nature, get into conformity with them, love God with all the heart and their neighbour as themselves (for these laws are in nature), then their dogmatic utterances will be less absurd. But this of course is what man cannot do. He cannot restore the tables he has broken. But by help of the word of God we get a glimpse of God's world, and the difference between that and the actual, shows what tremendous ruin sin has wrought. Is it God's ordinance that so many of England's operatives should work for a bare pittance when their employers amass great fortunes? Does any one believe that gains are allotted, even in that most Christian country with due consideration of the laborious poor? Blessed are they who are trying to rectify these matters.

3. How many beds of languishing have been comforted with these words? But who would ever have thought of putting such words into the mouth of God? None but a man acquainted with Him who gave his only Son to die for us.

4. Heal my soul. The context shows this to mean simply, Heal me. He was sick; the king seemed ready to die; and men began immediately to discover that they had interests of their own which might be favorably affected by a change of sovereigns. Selfish men, politicians, who regarded government as an engine to be worked for their own interests, found no favor at the Court of David; they were the party of opposition to whom reference is so often made in the psalms, ever on the watch for whatever seemed to promise a termination of his rule. And they were the more embittered against him because he claimed to be God's nominee, and his claim was generally admitted. Whenever any reverse happened to him, they hailed it as an evidence that his claim was not valid.

9. His illness seemed so invincible that some who had professed to be his friends thought it desirable to curry favour with the opposition by speaking against him.

12. Mine integrity. As compared with the party in opposition. He admits his sinfulness (4) and connects it with what he is suffering.

12, 13. Is this the language of faith, articipating his recovery, or of gratitude recording it? It is impossible to say. Settest me before thy face. Our Representative and Advocate, and we in him, are ever at the right hand of God.

Correspondence.

To the Editor of the "Bombay Guardian."

Sir,—Will you kindly oblige me by giving a corner with your answer to the following?

A man sincerely believes in the existence of God—of a true, living, God—as the Creator and Moral Governor of the Universe. He, besides, sees in his mental constitution a law imposed upon him in unmistakeable language, and indelible characters, by the acknowledged author of his being and moral Governor of the World, for his guidance, and implicit, unquestioning obedience, thus constituting him a moral, responsible agent, answerable for all his acts. Withal, however, he is convinced and conscientiously believes that he does not see any necessity for prayer, nay, on the contrary, is fully impressed that not only is prayer thoroughly useless, but is, in a way, absolutely reprehensible as detracting from the best of God's attributes—his Omniscience and Love and Providence. However mistaken he may be supposed to be in these views of his, should they be the honest convictions of his mind and heart, and arrived at after mature, attentive, long, and thoughtful consideration, can you call such a man an atheist in any—even the most extensive sense of the word?

7th Sept. A. C.

Dear Sir,—The tone in which the letter of your correspondent "A searcher after the true religion" is written is so different from the language used by the mass of the educated young natives who are making such a noise about "truth" and "religion," that I cannot but think it is no idle curiosity that has led him to write to you, but a real conviction of his sinful state,—of the fact that he is not what he should be, as you express it.

Now I assume that he did not think what he was doing when he resolved to give up all anxiety about the truth because it is so difficult to discover. Eternal torment in hell is not such a light matter that even were it inevitable one could easily make up his mind to submit to it as his fate. How then should one act if there be the least chance of escape from it? Our state after death is of such awful importance that our whole life would be well spent in endeavours to ascertain what it is to be.

So supposing that your correspondent has become alarmed about the state of his soul, and is much concerned about a way of salvation, I shall venture to direct him to the only way that God has offered to men.

Zoroastrianism, Hinduism, and Mohammedanism consist in efforts to reconcile and please God. It is a very natural idea that self-mortification and the making of offerings will atone for sins and pacify an angry God. But none of these forms of religion even professes to take into account the sinfulness of man's nature, which pollutes him like a leprosy, and makes any approach to the Holy God—no matter with what mortifications, humility, and offerings—an utter impossibility. So these then may be laid aside at once as not providing for the first necessity, namely, *a means of approaching* God with the mortifications, prayers and offerings prescribed.

But God, whose desire that men should be saved far exceeds their own desire to be saved, sent His Son to take the place of mankind, and bear their punishment, so that they might go free; thus providing a more complete, certain, and easy way of salvation than all that have been invented by man since the necessity for reconciliation with God was apprehended. Jesus Christ has atoned for all, so that no sin or misdeed can be charged upon any one, unless he refuses to have his punishment borne by Christ, and insists upon some means of his own for justification.

This is the only way that has ever been offered to man by which it was ever pretended that he could be purified so as to make it possible for God to hear his prayers or receive his offerings; and it includes a full atonement for all his sins, so that no propitiation on his part is needed at all, Christ has died, and that death cannot be undone, nor man deprived of the benefit of it.

Judaism is not a religion at all, but only a set of rules for the guidance of a people whom God had taken under his special protection. No Jew was ever saved except through the blood of Christ, and the Pharisees, who were the strictest observers of every particular of this law, were the most hopeless of the whole race for salvation.

Pantheism is so silly aud ridiculous that I cannot imagine any one who believes in it having the least idea what Jews, Mahommedans, Christians, or Heathens understand by "a God."

M. N. O. P.

TOTAL ABSTINENCE FROM INTOXICANTS.

Sir,—In a letter which appeared in a contemporary last week on the above subject, it was stated that an increasing number of Christian Ministers of different denominations had of late been led to adopt and advocate total abstinence principles. The last mails furnish a gratifying illustration of this. The large and influential body of Wesleyan Methodists which a few years ago it is well known stood aloof from the temperance, i. e., the total abstinence movement, refusing to be identified therewith, chiefly on the grounds of the extreme views entertained by its advocates, now specially advocate it, and following the example of the English clergy, of whom about 500 are abstainers, publish a *Temperance Magazine* which is extensively circulated in the body. At a meeting recently held in the Theatre of Liverpool College in connection with the Annual Conference, about 100 gentlemen, *chiefly ministers*, were on the platform. The chair was occupied by James Barlow Esq., a highly practical business like gentleman, and Mayor of the large and enterprising manufacturing town of Bolton, in Lancashire; who made the following extraordinary statements and sensible remarks, some of which it will be seen very specially relate to India:—

"The Chairman said that it afforded him the greatest pleasure to be present on such an occasion. Drunkenness was the greatest evil with which this country had to contend, and were it not for the Divine promise that righteousness should cover the earth, they would almost despair. The expenditure it involved was almost appalling. In 1861 no less than eighty-one millions sterling was spent in intoxicating drinks, or eighty times as much as the united incomes of all the great religious and philanthropic institutions of the country. Since the commencement of the century the money spent in this traffic if laid out in sovereigns would make a belt of gold twice the circumference of the globe; or it would pay for all our railways ten times over. More than 10,000,000 quarters of corn were annually consumed in distillation, though there had been such complaints of scarcity of food. In London there were 150,000 habitual gin-drinkers, and 20,000 found drunk in the streets. He was sorry to say that drinking habits were extending among women in the workshops and manufactories of our country. After quoting other statistices of crime, he argued that strong drink stood in the way of all the efforts made by town missionaries and others for removing these evils. He quoted numerous testimonies of magistrates, governors of gaols, and others in illustration of the crime and ignorance which he traced to the drinking customs of society. It was not poverty, not lowness of wages, not want of employment, which lay at the root of this crime and ignorance; it was the drink-shops, and Liverpool enjoyed the unenviable notoriety of having more of these in proportion to the population than any other place in England. Nor was the evil confined to the lower classes. Drink was no respecter of persons. Its evil consequences would fall upon the best christian man, if he indulged in it, equally with the lowest blackguard. Let Christian men then arise and do their utmost towards meeting this gigantic evil and stemming this torrent of wickedness, at whatever cost of effort or of self-denial. He had himself known a popular local preacher, well educated and respectably connected, whom he had cautioned, but his cautions had been made light of; at lengh the appetite grew so strong that he said to him (the chairman), "If a glass of brandy were on that table, and I knew that by taking it, I should fall the next moment into everlasting damnation, I have no power to resist it." More ministers as well as more members fell through this cause into sin and degradation than any other. Strong drink was destroying more souls than all the churches were saving. Ought we not as Christian men to see to it, and rectify this state of things? They were concerned for the sanctification of the Sabbath, but no one who drank beer could avoid indirectly breaking the Sabbath, because malt could not possibly be produced without breaking God's law. If God had intended us to drink beer, would He not have so arranged it that malt could be made without Sunday labour? Again, this movement affected Sunday-schools. Where did the scholars go after they got settled in life? In our churches and chapels? No, but in the public-house, which had greater charms for them then than the house of God, and the teacher was led to fear that he had laboured in vain. If our teachers could only see the evil which resulted from this foe to human progress, the love which induced them to teach would induce them also to abandon all drinking usages whatever.

"The loss of life resulting from this cause was fearful. Accidents of all kinds by sea and land, thousands of deaths caused by drink over which no inquests were held; and he was surprised that the magistrates of this influential town licensed so many houses to deal misery and destruction and damnation all round them. In the Indian

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d."—*Christian Times.*

I will only add what by every reflective mind can hardly be denied, that the most fatal of these stumblingblocks is found in the drinking customs of society ; while experience both at home and abroad has abundantly demonstrated that the only remedy for the tremendous evils is in *total abstinence from all intoxicants except as medicines.* Judiciously administered they may thus in certain cases, for years be highly beneficial and necessary, in the same way as the mineral waters of Bath, Cheltenham, Matlock or Baden Baden, and other medicinal drinks. And as thousands of medical men hold that beyond this they are not only unnecessary but physically pernicious, and productive of incalculable moral evil, why should it be any longer thought in this age of enlightenment, courteous and social for friend to invite friend to partake of intoxicants rather than sweet nitre, chalk mixture or black draught, all which are equally necessary and useful, especially when by doing so a most perilous taste and habit may be engendered or strengthened which may end in consequences the most terrible? And why should it be thought, as it sometimes very mistakenly is, a proof of moral weakness for any man to abstain from what is not perhaps a snare yet is unnecessary and may be injurious to him or others for the sake of example, a course which it seems probable the ministers and others above referred to have adopted? especially as in warm climates the social requirements may be equally fulfilled and the physical ones as I have before shown much better by non-intoxicants.

Yours, A PAUNIWALLA.

Bombay Sept. 12th 1868.

Epitome of News.

SATURDAY, SEPTEMBER 12, 1868.

—The *Times*: "Some idea may be formed of the magnitude and importance of the Thames embankment when we say that a river wall in granite eight feet in thickness has been built so as to dam out nearly 30 acres of river; that this wall is nearly 7000 feet long ; that it averages more than 40 feet high, and its foundations go from 16 to 30 feet below the bed of river. In the formation of this wall and the auxiliary works of drainage subways and filling in with earth behind it, there have been used nearly 700,000 cubic feet of granite, about 30,000,000 bricks, over 300,000 bushels of cement, nearly a million cubic feet of concrete; 125,000 cubic yards of earth have had to be dug out, and no less than 1,200,000 cubic yards of earth filled in. Such stupendous quantities of material, expended over so short a space of ground, have never been heard of till now, and would, if so employed, have been equal to building half-a-dozen structures like the great Pyramids."

—*Home paper*: "Last week the servants of Mr. John Robertson, fisherman, Banavie, when cutting peats, came upon a calf skin, made into the shape of a bag, and filled with what has the appearence of being Archangel tar. It must have lain where it was found from time immemorial, for the peat moss above it was just as solid as any other part of the moor, and it was fully three feet below the surface. Another of the same was found on the opposite side of the river Lochy four years ago, similarly imbedded. For what purpose it was intended it is hard to say; but a guess has been hazarded that the tar was intended to have been dragged to the top of the hill, and used for the purposes of a beacon in the days of old."

—When leaving America, Mr. Reverdy Johnson, Minister to England, said : "I go to England as a minister of peace, my instructions look to peace, and if I am able to carry them out in the spirit which they are given me, peace will be the result. So obviously is this the interest of the two nations that the good men of both will contrive to make more firm and enduring than ever the peace now existing. We are the same people, descended from the same stock, and no matter how much we may have differed in the past, and have met on sea or land, we are now satisfied that it does not pay us to be at enmity. We ought to stand together and maintain the principles of political liberty."

—The stable establishment of Napoleon III in 1868 cost £ 36,000.

Overland Mail: "A Paris letter mentions the arrival at Havre of a most singular cargo—a shipload of human hair from Vera Cruz. The hair comes from the heads of various native Mexican tribes who have been scalped by their enemies. It is described as in a most filthy condition, and with so foul a smell as to infect the whole port. The hair is of course to be worked up for the use of Eurpean beauty according to the prevailing mode."

—At the meeting of the British Association, August 20, Mr. Clements R. Markham, Government geographer of the Abyssinian expedition. read a paper on the geography of the expedition, The operations of the expedition, he said, had added much to our knowledge. The remarkable passes from the coast to the highlands of Abyssinia had been thoroughly explored, the mountain chains forming the watershed of a vast region had been examined, and the numerous sources of the great fertilizing tributaries of the Nile had been accurately surveyed. Colonel Phayre had completed a rough but useful survey of the whole country traversed. Dr. Cook notwithstanding severe illness, had done much valuable meteorological work ; and the officers of the India trigonometrical survey had completed the mapping of the eastern portion of the Abyssinian highlands. Other sciences than geography would also be enriched by the expedition. Mr. Blandford had found the geology of this part of Abyssinia to be exceedingly interesting, and he had also added to our knowledge of the zoology of the country, and ascertained the existence of four distinct zones into which the fauna is divided. Mr. Jesse, who was sent out by the Zoological Society, and several officers, have also made large collections of skins, both of birds and mammals. The botany had been already thoroughly worked out by M. Schimper, the Nestor of King Theodore's captives. The country on the line of march also presented many points of antiquarian interest, and it could not be said that nothing of antiquarian value was to be obtained worth taking away, when several thousand MS. parchment folios were found in the library of King Theodore, and a golden chalice, belonging to Sultan Segved, a king who flourished in the 16th century, were amongst the plunder of Magdala.

—Meya Sab, the Mussulman who at Mahim killed his wife, inflicting 22 wounds with a knife, has been sentenced by the High Court to be hanged.

—The 5th and 8th Regts., B. N. I. are to share in the Abyssinian Batta.

—The Picture-gallery of Nothumberland House has been destroyed by fire. It contained pictures, frescoes, tapestries, magnificent vases, and other articles of *vertu*, many of them altogether unique, and all of rare interest, most of which have perished, with a great part of the wing itself.

—*N. Y. Times*: "The establishment of the new Inebriate Asylum on Ward's Island is an excellent idea. Heretofore we have done little, if any thing to aid in the reformation of the victims of liquor. They have been punished for the public display of their drunkenness. The matter has been treated purely as an offence against the laws, which demanded the infliction of their penalties. But now there will be an opportunity for treating it as a disease, or as a sequence of disease, and every means will be taken to work out a charge in the personal condition of those who are afflicted. The opening of the institution to voluntary inmates is a good feature; and we have no doubt that, if properly conducted, it will result in the reclamation of hundreds from one of the most terrible ills which afflict the human race."

MONDAY,—SEPTEMBER 14.

—*Englishman*: "On Saturday morning last, a native walked into Mr. Roberts' Police Court, and the Magistrate being temporarily absent from Court, proceeded to make *Poojah* to the witness-box. He first deposited on its floor a lot of rice, then a handful of cowries, then a piece of yellow wood, with which he went through several antics. Afterwards he got down on his knees, knocked his forehead against the floor of the box, and made a lot of *burra salaams* to it. The Inspector of the Court seeing his proceedings made him remove his offering, much to his disgust."

Probably some friend of the man's was about to be tried, and he took this way of propitiating Justice, mistaking the witness-box for her seat.

—It appears that the number of houses destroyed or greatly injured in Ahmedabad by the heavy rain last month was 9,566, of the value of Rs. 9,51,165. There were upwards of 6,000 houses similarly destroyed in other towns of Guzerat. About Rs. 50,000 has been subscribed in relief by the Native community of Bombay, and Government have given Rs. 20,000.

— *Bombay Gazette*: "The annual gathering known as "Bandora Feast" was held yesterday, and was celebrated in the usual style by religious services in the early part of the day and a fair in the afternoon. Large numbers of Portuguese and native Christians from Bombay, Mahim, and other places, assemble at Bandora to celebrate this feast; and a heterogeneous crowd of all creeds and castes annually betakes itself to Bandora Hill on the occasion of this Festival to participate in the fun of the fair. Yesterday both the G. I. P. and B. B. & C. I. Railways ran several trains to Mahim and Bandora, and the carriage road from the city to Bandora was occupied by a continuous line of conveyances—broughams, phaetons, gharries, and bullock carts. The gathering on the Hill, though perhaps not so large as last year, was numerous; but a large number of the caterers to the prevailing taste for sweetmeats and acrobatic and other amusements took up their quarters in the village of Bandora and also in Mahim. Probably the Christians who attend the forenoon mass are known by the beggar class from experience to be charitably disposed after the service, for beggars, hale, blind, or disgustingly mutilated, were met at every step. The nautch class also turned out largely, but their endeavours to afford amusement did not seem to be so well appreciated as the performers themselves wished. The scene in the chapel during the afternoon was such as, we hope, is confined to Bandora, and such as must have seemed strange to any respectable "heathen" who entered, and who knew anything of the regard which Christians usually have for their sacred edifices. The chapel was constantly filled by a large crowd of people of every caste, and the space within the altar railing was always crowded by natives and others anxious to obtain from two men who were dealing it out as fast as they possibly could, short lengths of woollen cord, which they were informed would be of great virtue in case the recipients should fall ill. A mixed crowd of worshippers of the Virgin, women presenting at the altar with special objects small models of infants, &c., natives admiring the pictures and the gaudy altar, and even nautch people offering to make "bhot atcha nautch," was certainly, to say the least of it, rather incongruous in a chapel, and the pushing and jostling and jesting crowd must have appeared to many a most unseemly scene."

—It is proposed to abandon Port Canning; In the last two years only 9 ships have visited it. If these two lines could only have been read four years in advance !

—The special correspondent of the "Taranaki Herald" (New Zealand) writes thus from Waihi, on the 13th of July :—

"Yesterday morning firing was heard in the neighbourhood of Turu-turu-mokai redoubt, where Captain Ross and about twenty-six of the armed constabulary were stationed. Major Von Tempsky and his men at once mounted and started off in that direction to see what was doing, and if necssary afford relief. On arriving in sight of the redoubt, they saw the natives actively engaged in the attack, but who, on seeing the mounted troopers coming upon them in the rear at full speed, quickly retired towards the bush. Major Von Tempsky and his troopers tried to cut them off, but the rebels evaded him; so after following them as far Ohutuni, where they disappeared in the bush, he turned pack to the Turu-

turu-moaki redoubt. Here an awful sight awaited him. About three feet inside the gateway lay Captain Ross, frightfully tomahawked, and with his heart cut from the body; and not far from him, near the gate, was the remains of Gaynor. In one of the angles of the redoubt lay the bodies of sergeant M' Fadden, corporal John Blake, and private Shield (Captain Ross's servant) weltering in their blood, and on the parapet on the outside was the body of private Holden. Lennon (who kept the canteen,) must have been killed before he could have reached the redoubt, for he lay alongside a whare on the outside, literally cut to pieces, and his heart torn from his body. Constables Cowper and Hamilton succeeded in getting away unperceived by the rebels, they being in tents outside the redoubt; but Wilkie, Burrows, and Cobb bolted, I believe, almost at the beginning of firing. The sides of the redoubt were nearly cut through—and in one place quite through—where the rebels had tried to make steps and scale it."

—THE last Report issued by the Missionaries in Chota Nagpore contains the following passage:—

"From year to year the confusion and distress increases, and if the present state of affairs is not soon altered, the Coles must either perish or emigrate *en masse*. In last November and December, in more than sixty villages, all the rice of the native Christians was cut by the Zemindars, and there is not the least hope that any of the Zemindars will be punished or that a handful of the grain will be restored. In other places where the Christians had cut their own crops, they were caught, beaten, and imprisoned, and in several places not only the crops, but the whole of their property was taken away."

The *Friend of India* is informed by a correspondent who lives among the people that the oppression is general among both the heathen and the Christian peasantry. We are told that the state of the country is very "critical." Even insurrection is threatened. The Coles "do not get real help and succour from the Government officer, they have been some time at Calcutta but no relief has been given to them as yet, the afflictions and robberies are increasing every year, and also the motion and excitement amongst the oppressed people. I fear they will emigrate *en masse* or there will be an insurrection, if the injury is not to have soon an end."

There is a dispute about the land tenure.

—The *Friend of India* informs us that the *Bombay Gazette* has secured as its editor the ablest military critic in England

—M. in the *Friend of India*: "The Irish Church cannot survive; it has the seeds of death in it which all the ecclesiastical doctoring of the land cannot remove. By declaring that the two Churches must stand or fall together, the clerical party in England is drawing conclusions which cannot fail hereafter most seriously to damage its cause. The question before the constituencies is, simply and exclusively, the Irish Church, and not the English Church which stands on a different basis. It is the clegry who are expanding the question, so that it shall embrace the broader principle of religious equality and the existence of religious establishments throughout Great Britain; and if the verdict be adverse to their views they must reap what they have sowed."

—"The last steamer but one from Alexandria landed her passengers and mails in Europe at Brindisi in seventy-five hours, so that we obtained a precis of the intelligence three days earlier than we could have done by way of Marseilles."

—The *Times* draws attention to a notable result of Ritualism, in the recent action of the Wesleyan Conference: "That great religious community, which has always remembered that its founder was a clergyman of the of England, which has maintained a friendly feeling to the Establishment, and which the best of English Churchmen have desired to conciliate, now publicly avows that its confidence is gone, and that it can no larger hear of proposals for union, that it views without regret the threatened fall of the Irish branch of the Establishment, and that it mustbe neutral for the future between the Church of England and its enemies."

TUESDAY,—SEPTEMBER 15.

—The *Times of India* hears that Government have appointed Captain Holland and Lieutenant Hozier, to write an official history of the campaign in Abyssinia, and that the services of these officers have been placed at the disposal of the War Office for that purpose.

—The same: Paris: "The eleventh number of *La Lanterne*, published at Brussels, was seized on the frontier. M. Rochefort has appealed against the judgment, condemning him to 10,000 fs. fine, and twelve months imprisonment of the' correctional tribunal; and is again in Paris working at the thirteenth number. He had great difficulty in finding a printer for his "copy." The sale of the forthcoming number, it is calculated will be unprecedented, if no judicial seizure be made early on next Saturday. M. Rochefort has cleared a net profit of 120,000 fs, by the ten numbers which were allowed to circulate without molestation. As a sign of the times, I am assured by an eyewitness, that large numbers of young men appeared at the review in the Champs Elysees, on the 14th, with early numbers of this journal strapped on their arms. When the carriage of the Empress passed through the lines of the *Garde Nationale*, she was annoyed to hear cries of *Vive le Rochefort*."

M. L. Vaz has been sentenced to three years of rigorous imprisonment for forgery of a telegram and cheating. He was a clerk in the Goods Telegraph Office, Bombay.

—The *Bombay Gazette* hears that Mahomed Azim Khan's entire force have deserted him and gone over to his succesful rival.

—A havildar of the 25th has been found with his throat cut. He is in the Hospital.

—A letter in Chinese has been received at Chefoo stating that the Rev. Mr. Thomas and a pilot, who were supposed to have been burned to death on board the U. S. schooner "General Sherman," are still alive. They deprecate interference less it should result in their being killed.

The reports from Chefoo are to the effect that the surface diggings and washings are not likely to be excessively remunerative, but would yield a fair outcome for fair work. Great hopes are, however, entertained of the quartz veins which are said to be highly auriferous, but of course require machinery."

WEDNESDAY,—SEPTEMBER 16.

—A correspondent of the *Times of India* speaks in terms of warm admiration of the measures adopted by Mr. Webb, Medical Officer of the G. I. P. Railway, for preventing the extension of Cholera to the Railway stations on the Sholapoor line.

—It is officially announced that from the 1st of January 1869, the cost of a telegraphic message (of 20 words) between India and England will be £2-17-0.

—*Indian Public Opinion:* "An Arab, named Syud Ahmud Mukhi, has just arrived in Lahore, from Arabia, bringing with him a precious cargo of sundry articls, consisting principally of wearing apparel which he declares to have belonged to Mohamed. Hundreds of wealthy and influential native gentlemen flock to his house to gaze upon these sacred relics of their prophet, paying various sums averaging from one hundred rupees and upwards."

—*Illustrated Times*: "'S. G. O.'—himself an eminent clergyman and a preacher of sermons for many years—confesses that, as a rule, sermons are ineffectual; and he accounts for it by saying that the cowardice of the clergy is the cause. They fear to denounce the prevailing sins of their congregations, lest they should give offence. But should not 'S. G. O.' have carried the inquiry a step further back, and ascertained what was the cause of the cowardice, which in itself is only an effect? Is not lack of faith, of earnestness, at the bottom of the mischief? A man who is truly earnest in his work, who is profoundly impressed with the truth of the message he bears and keenly sensible of the importance of its faithful delivery, will not slur over sins and backslidings; he will speak boldly out; he cannot help it; and, when he speaks, he cannot fail to be impressive.

—More than 2½ millions Stg. was raised by the Pass Fee on 39-216 chests of opium that passed through Bombay last year. The estimated value of the Opium is 6 millions Stg.

—*Pall Mall Gazette*: "A curious controversy has sprung up at Moscow. M. Aksakof, in the paper called 'Moscow,' has been advocating religious liberty in Russia. He complains that the religious superintendence of the Government over a Russian begins with his birth, never leaves him one moment during his life, and accompanies him to the grave. The police regulations about his baptism extend to the most minute details. Still more particular are they about his catechising. He is required to be

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strictly forbidden. Then as to religio
any member of the Russian Church is sub
the forfeiture of all civil rights and exile to Siberia, or two years' service in a penal corps, if he joins any other communion (art. 47-49 and 32)."

THURSDAY,—SEPTEMBER 17.

—Mr. Parker, C. E. has suggested improvements in the Kurrachee Harbour that will cost £113,500.

—Height of Vehar Lake, 57 feet 7 inches; a trifle above last year's.

—Iman Khan has been sentenced to death by the High Court, Bombay, for the murder of Khail Khan, his superior officer, at the British Residency, Suzabad, Persia.

FRIDAY,—SEPTEMBER 18.

—With reference to the vacant Vice-Chancellorship of the University, the *Times of India* says: "There can be scarcely any doubt that the appointee must be the venerable scholar and philanthropist in respect of whose life-long services—to philology and higher education among other things—the community of Bombay is just now preparing to honour itself, by public and substantial acknowledgment."

—Deaths last week, 277.

—Of 202 the average number of Prisoners in the House of Correction last year, 90 were Europeans. The averege cost of maintenance for all, was Rs 16. There were only two deaths; no escapes. The House of Correction might almost be called a sanatorium:

"The average weight of the prisoners increased during their confinement in jail in the case of Europeans from 9 st.10 lbs. to 9 st. 10½ lbs, and in that of natives from 7 st. 9½ lbs. to 7 st. 12 lbs."

The contrast between the weight of Europeans and that of Natives, is remarkable. Among the Natives are some women, we believe. The improved discipline of the Jail, under Major Raitt, is noticed by Government.

—*Pioneer*: "We regret to have to record a sad accident which occurred at Kotegurh, near Simla, on the 4th instant. A German missionary, much and deservedly respected, the Rev. Mr. Rebsch, was riding homewards, accompanied by his two daughters, when the pony upon which one of the ladies was riding took fright, shied and fell over the edge of the khud, down a precipice some eighty feet deep. Both the young lady and her animal were literally smashed to atoms. Her father and sister, of course, saw the frightful occurrence, but they were powerless to render the slightest aid or assistance."

—*Lucknow Times*: "Nothing short of a miracle will now save Oudh from famine next year. Within the last week, the price of grain in Lucknow has risen considerably; wheat from 19 seers to 14, and gram from 28 seers to 20 for the rupee."

—A dismissed Railway coolie has been sentenced at Surat to seven years' imprisonment for having placed a chair on the line of rail, for the purpose of upsetting a train.

—Tuesday next is the Parsee New Years' day. We understand that a calendar for the Parsee community is about to be published.

—Local items of the week: A Hindoo woman drowned herself in a tank; another was drugged and robbed of her ornaments; another was taken almost lifeless out of the basin opposite Grant Buildings, having been thrown in she said, by a Portuguese inspector; a Hindoo mendicant was found dead in a verandah.

—The *Carnatic* arrived to-day with the English Mail of August 28th. Heads of intelligence: "Lord Mayo has announced to the electors of

Cockermouth his acceptance of the nomination to the Governor-Generalship of India. He is to leave England in November.

Parliament is to be dissolved on November 9, and the elections will commence a few days afterwards.

Major-General E. L. Russell and Colonel W. L. Merewether have been gazetted Knights Commander of the Star of India, and Major J.A.Grant a Companion of the Order.

Deputy Inspector-General of Hospitals S. M. Pelly, Bombay Army, has been appointed a C.B.

The Rev. Hugh M'Neile has been appointed Dean of Ripon.

The jury in Madame Rachel's case were discharged without agreeing to a verdict.

The accident to the Irish mail train at Abergele was more fatal than was at first supposed. Thirty-three passengers were burnt to death, including Lord and Lady Farnham, Rev. Sir Nicholas and Lady Chinnery, Judge Berwick of the Irish Bankruptcy Court. The remains of the killed have all been buried in one grave at Abergele.

There has been a severe gale on the coasts, and several fatal shipping disasters are reported.

The Anglo-American yacht race round the Isle of Wight has been won by the *Combria*. The American yacht *Sapphos* never had a chance.

The attitude of the semi-official press in Paris is causing some perplexity. The *Pays* strongly denounces the aggressions of Prussia, while the *Constitutionnel* writes in a most peaceful tone.

Count Bismarck has had a fall from his horse, but was not seriously hurt.

The projected conference of delegates fron the South German States to discuss the formation of a military commission has fallen to the ground.

The attempt of the Cannadian Ministers to concilate the anti-union party in Scotia has failed.

Among the deaths reported during the week are those of Colonel Francis Farrant, K.L.S., Bombay Retired List; Major P. A. Reynolds Madras Retired List; the Bishop of Peterborough; Mr. Commissioner Goulburn; the Earl of Normanton, and General Sir Francis Cockburn.

TELEGRAPHIC NEWS.

—*London 7th September*: A serious "Murphine" riot has taken place at Manchester.—There is at present a strike among the London Cabmen.—The Honorable F. Stanley has been appointed Junior Lord of the Admiralty, vice Mr. Du Cane.—The Bombay Mail of the 11th ultimo, and the Calcutta Mail of the 8th ultimo, were delivered in London to-day.—The ship *Bremensis*, which left Bombay for Liverpool on the 29th May, has been wrecked off Ascension Island. The cargo has been saved.

8*th*.—The Faulkner expedition, in search of Dr. Livingstone, left the Cape of Good Hope on the 2nd August.—The Prussian conscription has been postponed, and there is a more general indication of confidence in the preservation of peace in Europe.—The Emperor Napoleon has deprecated the use of irritating language by the Press toward Prussia.—Arrests of Murphy rioters have been made at Manchester.—American telegrams state that atrocities are being committed by the Indians. —The Strike among the London Cabmen has terminated.—A telegram received from St. Petersburg reports that the Emir of Bokhara is dead, and that he has been succeeded by his son.—Lord Napier of Magdala is now at Edinburgh.

12*th*—The Queen has returned to Windsor from Switzerland.—The Reverend H. Douglas has accepted the Bishopric of Bombay.—The Reverend Hugh Niel has been gazetted Dean of Ripon.—Mr. Richard Baggally has been appointed Solicitor General.—It is reported that the Italian Government has demanded the evacuation of Rome and that France has refused to comply. General Garibaldy has written a letter, declaring that the sole cause of his resignation is his physical infirmity and inability to attend Parliament.—Mr. Reverdy Johnson the new American Minster has been instructed by his Government to settle the Alabama question according to his discretion.

13*th*.—The New York papers of yesterday report that fearful earthquakes took place on the 13th and 16th ultimo in Ecuador and Peru, resulting in the total destruction of several towns. 22,000 persons are believed to have perished. The loss in property is estimated at three hundred millions of dollars. The latest advices from St. Petersburgh state that the Czar has not ratified the Treaty of Bokhara.

14*th*.—The *Baroda* with the outward Indian mails left Suez for Bombay on the 13th inst. at 10 A.M. (8 hours before the contract time).—The Bombay mail of the 18th ultimo, was deliverd in London to-day.—The Bombay mail of the 25th ultimo, arrived at Suez on the 12th inst.—Paris telegrams state that the Goverument candidate has been elected in the Department of War(? Var) defeating M. Dufaune the opposition candidate.—Mr. Reverdy Johnson the new American Minster has presented his credentials to the Queen.—The manufacture of the French Atlantic Cable has been commenced.

15*th* —Fair Dhollera, 7½d.

New York, 13*th*.—The republicans have carried the Maine elections by a largely increased majority. This result is regarded as strengthening General Grant's chances of being elected President.

TEMPLEHURST.

"What a wondrous transformation," said Earnest Sandon to his fair cousin, Helen Craven, as they walked away from the morning service at St. Paul's, Templehurst, "has your new rector made in your church! I protest that, as I walked up the aisle and missed the familiar objects, I had to rub my eyes to make quite sure that I was in the old place —or, in fact, in a Protestant church at all."

"Ah, there you are," said Helen, "with your old Puritan notions, that have no sympathy with beauty or taste, which have made more than half our English churches pieces of pretentious ugliness, and converted the service into dry, uninteresting routine."

"Puritan, indeed!" exclaimed Ernest; "that is one of the last charges that can be made to me. I can recognize the greatness of the service rendered to our country in a time of sore difficulty and need by the Puritan party; and even though I differ from many of their opinions, and am sometimes almost irritated by the folly which threw away their own opportunities, I can respect their earnestness and power. I am very unlikely, however, to become one of their disciples, but if any thing could make me believe them right it would be such a sight as we have witnessed this morning."

"To what can you object? To me everything is so beautiful, so natural, so full of solemnity and reverence, so different from the dull, cold service which we used to have in Mr. Mander's time, that I feel half inclined to be angry with any one who finds fault with it."

"Well, do not be angry with me, my fair coz! My ideas of solemnity and beauty are so very different, and I have been trained in so different a school, and have seen so much of the evil of that priestly system which your rector evidently favours that I cannot at all enter into your feelings. I am satisfied, indeed, that the great danger to the Church, which I sincerely love, arises from such vagaries as those in which your rector chooses to indulge."

"But surely these vagaries, as you call them, are nothing more than the carrying out of the rubric in its integrity. I had studied my Prayer-book much before Mr. Montacute came amongst us, but he has taken such care in expounding its principles, and in pointing out the evils which have resulted from the negligence or disloyalty of extreme Protestants, that I am convinced that ours is the nearest approach to the true service of the Church of England."

"Well, if so, all I can say is, so much the worse for the Church of England. The people love her because they believe her to be Protestant. Many of them are very ignorant as to what Protestantism really is, and some are very unwilling to carry out Protestant principles to their legitimate result; but they love even the name, and it is dangerous to trifle with what may be an unintelligent but is certainly an intensely passionate enthusiasm. The spirit which led to the riots of Lord George Gordon has not yet died out, and woe to the party which provokes a fresh display of its violence!"

"And have you, of all men, any sympathy with such unreasoning madness?"

"Certainly not. And yet I can understand and respect that hatred of priestism, that love of English independence, that pride in the grand historic traditions of our nation, which lie at the bottom of it. These feelings are often associated with ignorance, and too frequently employed by designing men for their own purposes, but they are worthy of respect after all. I am speaking however, of the facts, and not giving my own judgment upon them."

"But the numbers who attend our services seem to me strangely inconsistent with your idea of the facts. Mr. Montacute's coming, and the changes he has introduced, have worked an extraordinary change. You must remember when our great square pews used not to be half filled, and when the few who came seemed to value them principally as places for a comfortable sleep! How different everything looked this morning—the benches all crowded, and the whole cangregration full of interest in what was going on!"

"True; and yet I am sure you are wrong if you suppose that this indicates sympathy with the new mode of service. The music attracts many, and the novelty of the entire affair still more. Mr. Montacute has excellent musical taste, and he has been fortunate in finding organist and choir to carry out his ideas. But even the singing, superior as it is, is not so likely to draw the numbers who fill your church as the sensational character of the worship. I know not how it is in Templehurst, but I do know in London that there are many who flock to St. Alban's to see the last thing out in vestment or in ritual, just as they would go to the opera to hear the last new singer."

"Nay, nay, Ernest; there you are too bad. I have heard a good deal that I do not like, but you go too far when you begin to judge the motives of those whom the earnestness and devotion of our priests have drawn out of a life of sin and gathered into the church which before they used only to despise."

"The last sin, I hope, of which I should be guilty would be to judge the motives of any one; but I have seen quite enough to assure me that my view is right. That many clergymen who hold these extreme Ritualistic views, your own Mr. Montacute in the number, are sincere and conscientions men, and that they have exercised considerable influence for good upon some minds, I should be the last to doubt. There are some who love this style of ceremonial and find it helpful to their religion, and far be it from me to judge them."

"Then why not frankly admit that our Catholic service is meeting the wants of a number of people who find in its life, its variety, and its earnestness what they have sought in vain in the cold and formal worship, if worship it can be called, to which they have been accustomed, and that the congregations at our church are composed mainly of this class?"

"Only because my own observation has convinced me to the contrary. Without venturing to say how many enter into the spirit of the service, and are in thorough sympathy with the ideas it is intended to symbolize, I am confident that in a large proportion of the attendants there are no higher feeling than curiosity or a craving for excitement—that sensationalism which we find everywhere, and which unfortunately has thus found its way into our religion."

"And that is what you call Christian charity. I am certainly surprised to find one who can talk so well about liberty, and is ready to lecture poor me if I am shocked by men who would teach us to give up every article of our creed, so severe upon those who believe something more then himself."

"Not so, I am speaking not of those who have intelligently adopted what you would call 'Catholic' views, but of those who have fallen into a kind of religious fashion which happens to be popular in certain classes. You will not yourself deny that curiosity has some influence in swelling your numbers. I do not care to be a mere gazer in church, but a few glances I took showed me many who were watching in mere wonderment, and not a few whose knit brows and stern aspect marked that they had a feeling anything but friendly. I had an opportunity, however, the other day, of testing the character of some who seem to be most intensely in earnest. I was in the society of a lady who gloried in avowing herself a Ritualist. I had been warned of the fact previously, but had quite forgotten it until she herself, before I had been five minutes in the room, very ostentatiously and very needlessly proclaimed the fact. Unaccustomed as I am to such display, the eagerness she showed to draw attention to her religions notions was to me very offensive."

"But you would not condemn her for what, after all, was probably, an excess of zeal?"

"No, but there was everything to confirm the unfavourable impression at first awakened. She began to tell me of a service at which she had recently been present—such a perfect service—with the vestments of the priests so rich and beautiful, and especially with two little boys, such sweet angels of little boys, dressed in scarlet cassocks which went down to their ankles. She had evidently been much more engaged in observing the

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dresses of the ministers and in studying her own gestures, so as to make them as devout as possible, than in taking part in the service. Indeed, she took care to tell us that her father would not go to church with her because she attracted so much attention by the extreme character of her attitudes."

It was, perhaps, fortunate that here the walk of the two cousins terminated. Helen was more annoyed than she cared to express, and Ernest was not in the humour to lose any of the advantage which he thought he had gained. They had now, however, reached the home of Helen's father, under whose hospitable roof her cousin was spending part of a well-earned vacation, and were compelled, for the present, to end a conversation which had revealed a wider divergence of view than either was pleased to discover. Their relationship was not so close as the intimacy of their intercourse might imply, but circumstances had thrown them a great deal together, and they had learned to regard each other with feelings of friendship which promised to ripen into a warmer sentiment. Ernest had observed, not without some pain, during the short period of his present visit, evidences of a change of religious feeling on the part of his cousin, which he feared would raise up a barrier between them, and now his worst apprehensions were more than confirmed. Helen, on her part, had been anxious to draw him out on points that had become to her of vital importance. The new rector had exercised a more powerful influence than even she herself suspected. He was so perfect a contrast to the careless, formal clergyman by whom he had been preceded; his anxiety to repair the evils of years of neglect in his parish was so manifest, his devotion to his work so sincere, and his labours so self-denying that she could not but respect and honour him. His ideas, too, were in perfect harmony with her own imaginative temperament. Her intellect was remarkable for beauty rather than for strength, and she hardly cared to subject to close logical examination principles or practices which appealed to her sympathies and tastes. She was caught by the gorgeousness of the ritual, interested in the poetic garb in which Mr. Montacute presented his ecclesiastical notions, and she did not trouble herself to go deeper. She was at present in all the fervour of a new-born zeal, and was therefore not likely to receive with any satisfaction the comments of her cousin. In her secret heart she felt that they might not be wholly without foundation, but instead of diminishing, this increased the annoyance which she felt. She could have borne them better, indeed, from any one than from him, for she dreaded more than she would have liked to confess that alienation of feeling to which so great a difference might reasonably be expected to lead. She could not doubt she was right—she was following the guidance of the priest to whose care the church had committed her, but she shrunk from the sacrifice which her fidelity threatened to involve.

Ernest Sandon was cast in a very different mould, and was one of the last men to regard such tendencies as those which were rapidly developing in Helen's mind with any satisfaction. His mind was keen and vigorous, and its natural independence had been fostered by the fact that he had been early left an orphan, and thrown very much upon his own resources. Both at school and college his force of character had asserted itself and given him a distinguished position, which those who envied his success said had made him "bumptious;" and which, to say the least, had devoloped qualities the every opposite of those on which priests love to operate. His college experiences, too, indisposed him to any sympathy with Ritualistic opinions, for he had for a time been thrown into contact with a set who, happening to catch the High Church mania of the time, had pushed it to its extreme, and had simply made themselves, and the party to which they belonged, appear ridiculous in the eyes of all sensible men. Some among them held very decided and conscientious convictions; of these he had seen the larger number pass over to the Church of Rome, while with the rest the excitement soon passed away, their attendances at matins and vespers was gradually dropped, their crucifixes and pictures found their way to the brokers, and they rushed into a career of vice all the more wildly for this short period of religious sensationalism. One friend of his own in particular, who had given promise of attaining high eminence, had been led to take orders in the Church of Rome, and Ernest felt as though he could not forgive either the system or the priest who had been the means of leading him to take the first steps which had led to a result he so deeply deplored."—*Free Churchman.*

PASSENGERS ARRIVED.

Per *Golconda*, 11th:

From Southampton—Major Hay, Mr. Christopher, Mr. and Mrs Golding, Mr. Lovell, Miss Reeve, J. Hunt, J. Atkinson, G. Trail, Mrs Dale, Mr. Barwise, J. Rumney, and Mr. E. W. Haswell.

From Marseilles—Mr. W. B. Thornhill, Capt. and Mrs. Brooke, Mr. R. C. Beynon, Major Reay, and Mr. W. B. Manson.

Per *Carnatic* 18th:

From Southampton—Mr. Rainhow, Miss S. Taylor, Miss J. Carpenter, Mr. D. Morris, and Mrs. R. A. Baker, Mr. J. Ladmore, Mr. W. Davies, Mr. A. Gerdes, Mrs. Brett, Mr. W. T. Furlong, Mr. and Mrs. Elmore.

From Marseilles.—Mr. W. C. Bomanjee, Mr. C. F. Wbilkinson.

PASSENGERS SAILED.

Per *Madras*, 15th:

For Aden,—Lieutenant Tupper.

For Suez—Mr. W. B. Jones and Mr. Pearson.

For Marseilles.—Lieutenant and Mrs. Ketchen and two children, Mr. Abbott and Private Secretary

For Southampton,—Lieutenant Standwith.

DOMESTIC OCCURRENCES.

MARRIAGES.

CLARK—REID—Sept. 10th, at Malabar Hill, by the Rev. Duncan Macpherson, Robert Clark, Esq., to Miss Isabella Reid.

BANNERMAN—GODDARD—September 10th, at Poona, by the Venerable the Archdeacon Leigh Lye, M.A, Major William. Bannerman, to Louisa Constana, daughter of Robert Goddard, Esq., Monkstown, Ireland.

DEATHS.

DAVEY—August 17th, at Heidelberg, William John Ogilvie, aged 8 years, only son of Surgeon Major William Davey, H. M. Bombay Army.

DOBBS—Sept. 9th, at Khangaum, West Berar, Margaret Cathcart, infant daughter of R. S Dobbs, Esq., Assistant Engineer, aged 6 months.

KAIL—Sept. 10th, at Girgaum, of convulsion, Fredrick William, the son of Mr. C. Kail, aged two years.

MCDONALD—August 13th, at Gifford, Haddingtonshire, James Philpot, the dearly beloved son of Mr. James McDonald, Head Master, Scottish High School, Bombay, aged 3 years and 3 months.

RICHARDSON—Sept. 8th, at Mussawud, Khandeish, Mr. G. F. Richardson, P. W. Inspector, G. I. P. R.

ROZARIO—Sept. 8th, at Sholapore, J. D. de Rozario, late Head Clerk, Prothonotary's Office, High Court, Bombay, aged 46 years and 4 months.

SHEREPANSKI—August 10th, at Oomrawuttee, Ethel Vanda, the elder daughter of H. Sherepanski Esq., Officiating Deputy Commision, Ellichpore, aged 2 years.

WALTON—Sept. 8th, at Kurrachee, Diana Janie, the beloved wife of H. Izaak Walton, Esq.

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Bunyan's Pilgrim's Progress, Mor	3	0
The Word; the Star out of Jacob. E. Wetherell	2	3
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